University of California Publications in

AMERICAN ARCHAEOLOGY AND ETHNOLOGY

VOLUME XXVI

1929

has also been assigned to the Gabrielino, which would be a more natural division of topography, since it would leave the Serrano pure mountaineers.''[13]

On the basis of information received from Serrano, Palm Springs Cahuilla, and Mountain Cahuilla (who had lived in San Timoteo canyon), I have come to the opinion suggested in the last sentence quoted. All informants questioned, and they were all old people, agreed on the fact that the sites of San Bernardino, Redlands, and Crafton had originally been occupied by people who spoke the San Gabriel language. The original owners had been succeeded by the Mountain Cahuilla who were brought down to the San Bernardino mission about 1846, while the Serrano, or ismailem, as the Cahuilla term them, had originally occupied the foothills of the San Bernardino range bordering the San Bernardino valley. The Serrano, however, had always occupied the Yucaipe valley just southeast of Crafton. The Gabrielino group at Crafton was called tekenetpauitcem in the Cahuilla language, the Gabrielino group at Redlands was called in the same language watcicpakiktum, but the name given the Gabrielino group at San Bernardino was not remembered. The four main informants whose independent statements concurred on these points were Rosa Morongo, a Pass Cahuilla woman married among the Serrano; Jesusa Manuel, a Mountain Cahuilla woman married among the Serrano; Alec Arguello, a Mountain Cahuilla man who formerly lived in San Timoteo canyon; and Alejo Potencio, old clan leader of the Palm Springs Cahuilla. Both of the men had seen and talked with Gabrielino who had formerly lived at the sites in question, while the two women had received their information from their older relatives. There is no reason to doubt the sincerity or honesty of these four informants, and the exact concurrence of each in regard to the language of the ''Kisiannos,'' as the Gabrielino were called, is strong evidence in favor of original Gabrielino occupation.[14]

One important piece of evidence disputes this conclusion and that is the statement of Hugo Reid who formerly lived at San Gabriel where he had married a Gabrielino woman. He says, ''Jurupa, San Bernardino, etc., belonged to another distinct tribe possessing a language not at all understood by the above Lodges; and, although reduced by the Spanish missionaries to the same religion and labor,